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UNITY

Freedom, Fellowship and Character in Religion

THE VOICE OF THE LAWS

This from that soul incorrupt, whom Athens had doomed to the death,
When Crito brought promise of freedom: "Vainly thou spendest thy breath!
Dost remember the wild corybantes?—feel they the knife or the rod?
Heed they the fierce summer sun, the frost, or winterly flaws?—
If any entreat them they answer, 'we hear but the flutes of the God!'

"So even am I, O my Crito! thou pleadest a losing cause!
Thy words are but sound without import—I hear but the voice of the laws;
And, know thou! the voice of the laws is to me as the flutes of the God."

Thus spake that soul incorrupt. And whenever, since hemlock was quaffed,
A man has stood forth without fear, has chosen the dark deep draught,
Has taken the lone one way, nor the path of dishonor has trod—
Behold! he, too, hears but the voice of the laws,—the flutes of the God!

—*Edith M. Thomas*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXXII. THURSDAY, JANUARY 16, 1919 Number 19

"PEOPLE, PEOPLE, OH PASSIONATE HOST—"

La Democratie est la seul rêve. Mais c'est la rêve des peuples mêmes, ou c'est rien. (Democracy is the one dream. But it is the dream of the people themselves, or it is nothing.)

The peoples walk in their nations,
They run, they kneel, they fight.
We say, "Now give them a chance to grow.
Let in upon them light.
Deliver them from the tyrant's rule,
Deliver them from the fox, the fool,
Champion those, teach mercy to these,
Silence the base who sit at ease
And coin another man's loyalties.
Give them the magic of new relations."

Peoples, who walk in the nations,
Now it will never be
That any can give you a chance to grow
Or a light that will make you see.
Deep in the air the glories pour,
You alone can let them through.
From the first of the world this truth was true:
The people themselves are the peoples' door.
Men will breathe on your mouths in vain,
Useless the passion, useless the pain,
It is you yourselves who yourselves can save,
It is you yourselves who can rise from your grave.
Your graves, they are beds, and a Springtime
Signals the richened soil.
Hear the wind in the world, hear the augural stream,
Oh, stir, send up The Dream!
Rise, and be a spirit again!
Death in life is the sovereign crime.
See . . . your children, your towns, your toil,
What are these but the seeds of you?
Seeds are for growing. Let them grow.
Where is your wisdom? Where your sight?
Democracy, liberty, dignity,—lo,
These are not given, these are not got,
These are yourselves or they are not.
You run in your nations, you kneel, you fight:
People, people, oh passionate host,
Send up The Dream or the world is lost.
Be freedom, be love, be a star, be the sun,
Be but The Dream and the world is won!

The World Tomorrow. —*Zona Gale.*

In a recent number of Unity we announced the call which had been sent to Rev. John Haynes Holmes, pastor of the Church of the Messiah, N. Y., from All Souls Church and the Abraham Lincoln Centre, Chicago. Mr. Holmes seriously considered the invitation and his decision was awaited hopefully by the Chicago society. The conditions here appealed to him in many ways and he would probably have decided to face west-ward had not his own people made a strenuous effort to keep him and generously conceded all he demanded in his effort to realize his dream of what a church might mean to the community. It was the old dream of an untrammeled fellowship and all that that implies which under the leadership of Jenkin Lloyd Jones lured the people of All Souls Church, Chicago, many years ago.

There was undoubtedly a large field and a great opportunity for Mr. Holmes in All Souls Church, Abraham Lincoln Centre, Chicago and the Middle West, and his decision was a keen disappointment to his many friends here. But while they grieve they can still rejoice in the impetus which this call has given the New York society towards a wider vision and an added consecration. In this instance at least the East and West can meet on the uplands of the spirit. Their aim is the same which inspires all lovers of humanity to bring the kingdom of heaven very near to every one, and it does not matter greatly where the work is done or by whom just so long as it is being done.

Unity, which has profited so largely from the written word of Mr. Holmes and which hopes to give its readers many more contributions from his pen, extends hearty congratulations to the Church of the Messiah in having retained their beloved and forward looking pastor and wishes both minister and people Godspeed in all their high endeavors.

In the meantime the Chicago workers will hold loyally together and await the further leading of that Providence whose will they fain would understand and do.

Unity is glad to give wider publicity to the following news story from the *Chicago Evening Post* of January 13, and to print in full the resolutions adopted, with the hope that many similar mass meetings will be held throughout the nation and many similar endorsements sent to President Wilson.

Whether war as a tribunal for the settlement of international disputes shall be abolished and a league of nations established which shall use judicial methods such as are employed to decide other human controversies, was the subject under discussion last night at Abraham Lincoln Centre, 700 Oakwood boulevard, where the first mass meeting ever held in the interest of a league of nations took place. Several hundred people were present and at the conclusion of the meeting resolutions favoring a league of nations were unanimously adopted and a copy cabled to President Wilson.

Other meetings are to be held here and all over the world. Today the Italian people are meeting in Rome for the purpose of furthering the establishing of such a tribunal.

The meeting last night was presided over by S. O. Levinson and addresses were made by Judge E. O. Brown, Pre'

A. C. McLaughlin, Dr. Shailer Mathews and Judge M. W. Pinckney.

The resolutions which were offered by Mr. Levinson and seconded by Judge Pinckney follow:

WHEREAS, The United States, forced into the European War by the aggressions of a dominant military autocracy, determined to use its strength to put down autocratic divine-right government, to destroy the menace of militarism and its vassal, secret diplomacy, to make justice and righteousness the governing principle in international relations and to promote liberty among the masses of mankind; and

WHEREAS, To accomplish these purposes it is necessary to abolish the abominable system of war as a tribunal for the settlement of international disputes, and to substitute for its bloody decisions effective judicial methods that are employed to decide all other human controversies; and

WHEREAS, The paramount hope of the world is for the creation of a real League of Nations and for the riddance and outlawry of war;

Therefore, be it resolved, That we in this mass meeting of Chicago citizens, assembled in Abraham Lincoln Centre, an institution dedicated to the life and ideals of our great abolitionist, voicing, we believe, the sentiment of the overwhelming majority of the plain people of the country, send a message of confidence and gratitude to our distinguished President whom we hope soon to acclaim as the world's great abolitionist of war.

EDWARD O. BROWN.
ANDREW C. MCLAUGHLIN.
EDMUND D. HULBERT.
SHAILER MATHEWS.
A. G. BECKER.
HALE HOLDEN.
MERRIT W. PINCKNEY.
S. O. LEVINSON.

It is a curious fact that if Theodore Roosevelt would have died ten or fifteen years ago, those who mourn his passing most now would not have looked upon it as a national calamity. He was not their first nor their worst enemy, but he gave brave and picturesque utterance to the wrongs of the system by which they exploited the people. He introduced moral ozone into the stagnant atmosphere of Washington, and the paid agents of the privileged found breathing in it difficult, though not entirely impossible.

The men and women who rallied round him, who fought his battles and took the brunt of the assaults made upon him, were those who thought they had found in him a voice and the country its saviour. Had he died then, they would have believed themselves bereft and bereaved and the future dark and drear.

For them, Theodore Roosevelt died a good many years ago and the man who passed away so suddenly the other morning before dawn was another man, the hope of a reactionary political party which once anathematized him and now mourns for him as if it had always loved him.

Those who eulogize him most now would be unwilling to have their comment upon him before the war appear in parallel columns. In spite of the fact that he was the first man to pronounce the word "pacifist" with a venom which still clings to it, although he seemed incapable of understanding the men and the movements of the Spirit, our quarrel with him ends at the grave.

We want to forget the Roosevelt we could not admire without becoming untrue to our ideals, and remember the strong, breezy, earnest, courageous, contagiously healthy and healthy-minded Theodore whose passing we have mourned these many years. S.

Despite the lapse of time since the signing of the armistice, there is still no action reported as being taken on the part of the allies to supply the starving populations of Austria, Germany and Russia with the necessities of life. Governmental and daily press discussion on the subject seems to range from the momentous questions of whether or not the people of the first two nations were so identified with the military clique in prosecuting the war that the only fitting punishment for their crime is starvation, and whether all of them are willing to admit that they are defeated and guilty, to whether the self-interest of the allied nations will be better served by sending food in and so preventing the spread of the Bolshevism they dread or by letting the people starve. Even one of the food-saving posters sent out by the United States government says that the menace of Bolshevism is so great that we must continue to save food to feed the peoples of Europe for Bolshevism grows on hunger. It seems incredible that such a discussion is possible even among nations who during the war declared the suspension of Christianity. "If thine enemy hunger, feed him; if he thirst, give him drink," surely ought to have enough force, now that the war is over, to induce us to do the decent human thing. The peoples of Austria and Hungary are as much victims of the miltaristic, autocratic misrule of the Prussian war-lords as is the rest of the world. The funds being spent to keep allied troops in Russia would go far toward preventing the deaths of thousands of people whom the winter will surely kill if relief does not come from outside. Whether or not Bolshevism is spread by hunger is absurdly beside the question. It is surely the duty of every American citizen to urge upon the proper authorities that food be sent immediately to the starving people. The delay already is inexcusable.

Since the above was written, President Wilson has cabled Congress concerning the starving condition of the peoples of Europe and asked for an appropriation for food of $100,000,000 which as we go to press has been granted by the House and is before the Senate which seems likely to refuse to concur. This appropriation is one step in the right direction, though here again the plea is on the ground of expediency and the supposed need for killing Bolshevism and not on the simple human need to relieve suffering. Q.

Causes of Progress

The idea of progress is quite distinctly a modern one, in its positive form hardly more than a century old. In the ancient world this conception was not known in any definite form, it being assumed that man had degenerated from a condition belonging to a golden age or a blissful paradise. Men then looked backward and not forward, and thought that mankind had passed through successive stages of moral and social failure. The French and American revolutions, the growth of democracy, the progress of machinery and scientific discovery, as well as the growth of revolutionary conceptions, gradually led to a positive theory of human progress.

The successive steps in progress are usually assumed to be the result of individual genius, and of the putting forth of ideas, discoveries and inventions not hitherto known. Undoubtedly this is distinctly a means by which progress is secured. Original power of this kind has been in all ages of great value, and has served mankind in a high degree. Originality, genius, talent, the capacity of highly endowed individuals, cannot be ignored as a cause of progress.

When we carefully study the activities of individuals, however, we discover that they act in groups, as it were, rather than as isolated geniuses, each working distinctly in his own fashion without regard to others. However great the man of genius, he has had predecessors along the lines of his highest capacity, who have prepared the way for him. If he makes any deep impression upon his time he has successors, who correct, modify and perhaps transform his theories, and make them more conformatory with fact.

Darwin recognized that the theory of evolution had been developing for many years preceding his own time, and he acknowledged his debt to Malthus. After he had put forth his theory of natural selection he found that others had suggested it, though they had not worked it out in detail. In the years since his conception of evolution and its causes was given to the world it has undergone successive transformations. The investigations of Weismann, de Vries, Mendel, and many others, have greatly modified Darwin's theories. The conception of evolution remains intact, and unassailed; but the conception of the methods by which evolution takes place has undergone the greatest changes. Darwin's theory of sexual selection as a cause of evolution has been largely abandoned. Even the theory of natural selection has no such meaning as Darwin gave it. The investigations of Mendel and his followers have made that form of selection in no small degree unnecessary and futile. The whole theory of struggle in nature has undergone a process of remarkable modification.

Even in a more remarkable degree was Karl Marx preceded by those who gave to the world one or another of the economic theories he advocated. His theories of surplus value, that the whole product of labor should go to the producer, that of the class struggle, that of the social control of those means and instruments of production on which all the people are dependent did not originate with him, but had found many advocates before his time. The theories put forth by him in his "Capital" have also been modified by one and another investigator, though perhaps not to the extent to which those of Darwin have been subjected.

It is a fact of the first importance, therefore, that the merits and the limitations of the individual initiator of progress should be recognized to the fullest extent. No scientific truth of the highest importance is due wholly in its developed form to any one man. Investigation, criticism, discussion are alike essential to the perfected form of truth and no truth coming from an individual in any sphere of thought or progress can escape these processes of elaboration.

Another means of progress is to be found in what is called public opinion, that is, the social or collective form of the acceptance of truth. It is essential to the very idea of progress that this phase of human evolution should be fully recognized. In every field of progress it is necessary that the genius should be able to socialize his truth, whatever it is. Until that comes about it must remain ineffective. However great and valuable it may be, until it has found advocacy, as well as acceptance, by others, it remains abortive. This may seem to be no more than a truism, but it is one that cannot be ignored in the working processes by which progress is secured.

Not only must the theories of the genius find social acceptance before they can be effective; but it is also true that truth grows as a social process, not merely as the result of the activities of genius. Public opinion is not merely a process of discussion and criticism, but also of invention, of creation, and of the highest production of the products of genius. The greater human creations have come into existence in this manner. In this manner law, art, morality, and religion have grown through the ages. Homer was, according to Herodotus, the inventor of Greek mythology; but we know now that all mythology is a social creation, and demands no individual originator. The same is true of all the earlier forms of religion. Even those religions ascribed to an individual originator are by no means due wholly to the genius of a great mind. No religion stands still, but is forever undergoing some process of change, if it has in it any vitality. The same is true of every other form of human progress, that it owes most of its growth and effectiveness to that great creative power exercised by the collective force of the social mind.

G. W. C.

THE PULPIT

Christ at the Peace Table

A Sermon Preached by John Haynes Holmes, Minister of the Church of the Messiah.

TEXT: *"And when (Jesus) was come near, he beheld the city, and wept over it, saying, If thou hadst known in this day, the things which belong unto peace! . . ."* —*Luke* 19:41-42.

The sermon which I am going to preach to you this morning is suggested by the auspicious fact that it is just in the midst of this happy season of the Christmastide that statesmen are gathering together in the city of Paris, to sit at the great peace table of the nations. For four long years, the world has been engulfed in the darkness and horror of universal war. Every one of the five continents and seven seas has heard the thunder of great guns, and seen the color of hostile flags. On sea and on land, underneath the sea and in the air, man has launched his engines of destruction, and sought relentlessly the murder of his foes. Year after year, in 1914, 1915, 1916, 1917, we have seen the coming of the day when Christ was born, and have prayed that the song of the angels, sung again in midnight skies, might bring sanity and solace to the hearts of men; but always the tide of battle has risen higher, and the terror of the world becomes a deeper and more awful thing. To have had this struggle ended at any season of the year, and to have seen the representatives of the nations gather for purposes of peace beneath any skies, would have been an infinite relief. But to have this ending of the old and coming of the new, this gathering of nations who would find again the ways of "peace on earth, good will toward men" at *this* season of the year, and beneath *these* skies of Bethlehem, would seem to be as a very sign from heaven, that the prayers of men are to be answered, and the dreams of all the ages at last to be fulfilled. Is it too much to hope that over the minds of the men who are gathering to fix the destiny not only of those now living upon the earth, but of unnumbered millions still unborn, there will creep the sweet influences of this day which sees the joy of humankind over what took place in Galilee so many years ago? Is it not certain, at such a moment as this, that the mind of Christ will possess the minds of these diplomats and statesmen, and lead them to high places of reconciliation which they had not believed it possible to attain? Is not this, indeed, what we mean by the old doctrine of the second coming of Christ—that the Nazarene is ever ready to return to minds that will accept his gospel, and hearts that will be dedicated to the labors of his kingdom?

So one would believe and hope, as we think upon the things that Christmas means! But I must confess that, from my point of view at least, belief grows weak and hope forlorn, when we look at the men who are coming from the four quarters of the world to sit together at this table in Versailles! How have we dreamed, in these last four years of agony and death, that this peace conference would be different from any preceding conference that mankind has ever known! How have we pictured in our imagination its open methods, its nearness to the people who have borne the burden and paid the price of war, its readiness to think in terms not of national prestige but of human happiness and health! How have we believed that such a war must be the last war, and expected therefore to find about this peace table men pre-eminently fitted to "beat swords into plow-shares and spears into pruning-hooks!" But when we look at the men who are now gathering, what do we see? Men of the new day and the new idea? Men who know the poet's song and the prophet's dream? Men who know the people, love the people, and would gladly die on some new Calvary that the people might be free? Men who have heard the angel-song when it has been sung these Christmas nights in years gone by, and like the shepherds, have run to prostrate themselves before the cradle of the Prince of Peace? On the contrary! The men who are gathering in Paris this Christmastide, are with some exceptions the same kind of men who a thousand times before have gathered for the purpose of ending war and making peace. They match up not unfairly with the diplomats who gathered in Vienna in 1815, after the battle of Waterloo, and fashioned that ill-fated league of nations known as the Holy Alliance. These men are not poets or prophets or idealists, but ambassadors and prime ministers. They are versed not in the longings of peoples, but in the wiles of diplomacy and statecraft. They are trained to understand and accept a world in which war is an occasional episode, not to dream of and labor for a world which shall enjoy "the thousand years of peace." Put these men in Palestine on the night when the Nazarene was born, and is it not true that most of them would feel much more at home in the court of Herod than in the stable at Bethlehem?

To this, of course, there are exceptions, of which two at least are notable. One is Lloyd-George, the Prime Minister of England. Not for anything that he has done in this war, but for what he did so nobly in the years preceding the war, do I still permit myself to cherish hopes of what this doughty Welshman may yet accomplish at the peace table. Once at least, in the days of the Boer War, did Lloyd-George show how he believed in peace and what he was willing to pay for peace. Many times thereafter, in the wonderful days of the Asquith ministry, did Lloyd-George fight the battle of the common people, and serve them as no man in England has served them since the days of Richard Cobden and John Bright. Is it too much to hope that this man is still a fundamental democrat, and at Versailles, as at Westminster in the old days, will serve not kings but men? The other exception, of course, is Woodrow Wilson! More than any other man now living, our President projected into this conflict, by the sheer creative power of political genius, the moral concepts which have gone so far to redeem and hallow it. It was his thought, and his exalted expression of his thought, which lifted the war above the sordid plane of international anarchy where it had its beginning, to the high plane of international idealism where it found its end. And now Mr. Wilson is in France, as he himself has announced, for the express business of contributing "without selfish purpose of any kind to settlements that will be of common benefit to all the nations." There are many even of his own countrymen, who seem to be asking these days if any good can come out of the White House. There are others who seem to believe that Mr. Wilson has gone abroad with no other idea than that of bartering away the ideals with which he is identi-

fied, and which have lifted him into his present unexampled position as the accepted champion of mankind. But I am not of these. I cannot share in any such suspicions of our President. I have faith that Mr. Wilson has read aright the signs of the times; and has resolved to secure an agreement among the nations which shall safeguard democracy as surely as it establishes enduring peace. In any case, Mr. Wilson approximates more nearly to the type of man who can save the situation, than any other statesmen in the world; and it is in him, more than in Lloyd-George, that we find such hope as may exist at the present moment. If Christ comes to the peace table at all these next few weeks, it will be primarily through the influence of these men, and none other.

It is this idea, or hope, of Christ at the peace table, which I want to offer to your consideration this Sunday morning. I want your imaginations to play for a few moments with this rather startling conception. Think of the peace table, and imagine that you see there the face which Leonardo saw, the figure that awed the soldiers in the Garden and Pilate on his throne, the presence from which proceeded healing as fragrance from a flower. Look in your mind's eye at Balfour, and Bonar Law, and Lansing, and Col. House, and Clemenceau, and Orlando, and then behold the Nazarene with marks on hand and feet of Calvary. Listen to the discussion around this table of boundaries, and colonies, and standing armies, and alliances, and economic wars after the war, and then mingle with all this the Sermon on the Mount. Ask yourself what Jesus Christ would bring to this peace conference which no other man could perfectly bring, and then inquire what promise this would give us of the "new heaven and the new earth" for which we pray. What is the result of such imagining? Is it all ridiculous? Or, on the contrary, is it all so lovely, that, like the stars of heaven, it should be true?

In seeking my own answer to this question, I find myself believing that certain very wonderful things would happen if Christ were at the peace table. First and most important of all, there would be present a spirit which would be like sunlight in the air—warm, cheerful, health-giving. The one thing, I suppose, which is most likely to ruin the work of the conference is the spirit of hatred and vengeance which may dominate its councils. With Jesus at the table, however, this spirit of ill-will would vanish, like darkness before the light, for with him would come that spirit which we have learned to describe characteristically as Christian—the spirit of wisdom and understanding, of compassion and forgiveness, of reconciliation to the great end of brotherhood. I do not mean, by this emphasis upon the fact of love, that Jesus would not be interested in justice as a principle of international reconstruction. On the contrary, I feel that he would be among the first to insist that justice be done at this great conference of the nations. But the justice which he would exact, would be very different from anything that is being proposed among us at the present time. On the one hand, it would be rigorous in its universal application to nations which must concede a common, if not an equal, responsibility for the war, and accept, therefore, a common, if not an equal, retribution for its calamities. For no man ever saw more clearly than Jesus the fact of the universality of sin. Even himself he refused to recognize as "good," or allow to be called "good." It was his trespass, and the trespasses of all other men, which made up the wickedness and sorrow of the race. Therefore would the justice which we would seek at the peace table be inexorable in its application unto all. The judgment which he would pass would be the judgment described in the Sermon on the Mount as that with which "ye shall (yourself) be judged, for with what measure ye mete, it shall be measured unto you." No nation would escape the condemnation of this awful judge; and no nation, we may be sure, would be made to bear the entire burden of a guilty world.

But if the judgment of Jesus at the peace table would thus be inexorable upon all, it would also be merciful and infinitely tender upon all. For the recognition that sin is universal—that we are all sinners together—reveals at once the necessity of a universal atonement; and such atonement is possible only when we enter upon the task of mutual understanding and forgiveness. Nothing was more abhorrent to Jesus than the "holier than thou" attitude; nothing more terrible than the assumption of the right to punish and destroy. He knew perfectly well that no man is so virtuous but what he stands in constant need of forgiveness for his trespasses; and he knew that it is a fundamental law of the spiritual life that such forgiveness is granted only on the condition that we in our turn bestow forgiveness upon those who have trespassed against us. It was this which made Jesus so merciful even with the worst of sinners—this, and his interest not in punishment but redemption, his passion not primarily to rebuke sin but to save the sinner! Jesus was always quick to judge the wicked, but never with hatred and vengeance in his heart. He was never afraid to condemn sin, but always with compassion, and to the great end of salvation. If he sat at the peace table, we may be sure that justice would be done. But it would be done in so comprehensive, understanding and constructive a way, that all the nations would bow together in common penitence at his rebuke, and all the nations would rise together in common aspiration at his forgiveness. This is what I mean when I say that, if Christ were at the peace table, there would be present a spirit, rigorous and yet benignant, stern and yet tender, which seems all too unlikely to prevail. And yet we know that such a spirit in some measure must control at that great conference, if reconciliation, and not fresh hostility, is to come upon the world.

This matter of the spirit which is to preside at the peace table, is perhaps the most important thing of all, for if the right spirit is present at those councils, there is no miracle of reconstruction which cannot be wrought. But there are other things, hardly less important, which would come to pass, if the picture which I have suggested to your imagination were really true.

Thus if Christ were at the peace table, we should know beyond any manner of doubt, that the common people of the world were represented. For we know what this man of Nazareth, this carpenter's son, this popular leader who had not where to lay his head during his life, and in his death met the full penalties of church and state for his love of the poor and the oppressed—we know, I say, what he would be thinking of, as he listened to debates on boundaries, and commercial rights, and defensive armaments. He would not be concerned overmuch with the interests

of dynasties, or the balances of trade. He would not be greatly interested as to whether or not this nation is able to satisfy its idea of "national honor," or this other nation is successful in fulfilling what it is pleased to describe as its "manifest destiny." As premiers and diplomats discussed these things, which have no existence save in the minds of premiers and diplomats, the mind of the Nazarene would be traveling far away to the coal mines of England, the villages of France, the vineyards of Italy, the industrial centers of Germany, the frozen steppes of Russia—the places where the people toil and starve. Then I can imagine that his mind might wander to that long line of graves and broken trenches, stretching from the English channel to the borders of Switzerland, where fathers and sons and husbands and lovers of all countries lie buried by the millions in the battlefields where last they saw the light. Then I imagine that his heart might journey back of those dreadful lines to homes and hearths where children starve, and women hide away their broken hearts. Then I can see the mind of this Nazarene come suddenly back to the peace table at Versailles, and with an outburst of that wrath which occasionally he leveled like a thunderbolt upon the Scribes and Pharisees of his day, speak of the people and their stakes in the game which was being played. He would remind them of the fact, pointed out by President Wilson in 1916, that never yet in the history of the world has a people gone to war against a people. He would remind them that, in this last war, as in every earlier war, it is the people who have no quarrel with their enemies, who still pay the price of blood and tears and fortunes. And then he would remind them that it is these same people, who have done their all and given their all in love of their country and their flag, who now stand waiting to be delivered from the chains of fear and hate which bind their limbs. I cannot conceive of Jesus as thinking of anything else at the peace table but the needs and desires of the common people. I cannot imagine Jesus's leaving the peace table until these needs and desires are satisfied. In him the people would have a representative whom they could trust to be crucified in their behalf, rather than surrender them again to the ancient tyrannies of the sword.

This interest of Jesus in the common people brings me to another remarkable feature of this picture which I am presenting to your minds. I refer to the fact that, if Christ were at the peace table, there would certainly be one man present who could approach the questions under debate from the international, rather than the national, point of view. If we would know what such a thing as this really means, we have only to recall that every man at the peace conference, from President Wilson down, sits there primarily as the chosen representative of a particular nation. He has come to this assembly to discuss and settle problems which are every one of them international in character. There is not a question which will be laid before him, which does not concern the interests of the whole world, and of all the people together in this world. And yet this delegate, like every other delegate, comes from a separate nation, represents therefore an interested party to the litigation, and is charged with the responsibility of defending the interest of his client. These statesmen from England and France and Italy might be the ablest and noblest men to be found upon the planet—they might be men with a genuine world vision and world ambition—they might be fired with the poet's dream of "the parliament of men, the federation of the world"—and yet, just to the extent that these men were honorable men, and thus faithful to the charge committed to their care, they would be unable to move straight and true to the attainment of universal ends. Every Englishman, for example, is in duty bound to consider how the proposal for "the freedom of the seas" affects the security of the British Empire; every Frenchman is pledged to test the plan for a League of Nations by the way in which it affects the interests of France; every Italian must resist any agreement which does not provide for the return of the lost provinces and the acquisition of the eastern coast of the Adriatic. Only America is comparatively free, first because she was not a party to the original quarrel, and secondly because she entered the struggle "with no selfish ends to serve"; but even here, in the discussion of such an idea as the League of Nations, for example, we see how national jealousies intrude upon the settlement of international questions. If Christ were at the peace table, however, how different it would all be! Here would be one man at least who could look at this problem of reconstructing a shattered world from the standpoint of the world, and not of the pieces of the world. He could take a universal and not a parochial viewpoint—seek the interests not of one people but of all peoples together. For this man, unlike the others about the table, would be a delegate not from the Empire of Great Britain, or the Republic of France, or the Kingdom of Italy, but a delegate from the Kingdom of God! He would be the one man, in other words, who would be really free to handle the questions at the peace table as they should be handled. For these questions at bottom are questions affecting not nations but humanity, and Jesus would be the one delegate present who was expressly charged with the task of safeguarding the interests of humanity. If there is any one thing needed to save the world this day it is the international mind; and it is the mind of Christ which is preeminently this mind!

This brings me to another and still deeper fact which must be mentioned. If Christ were at the peace table, we should not only see a delegate who represented the people, and brought to the making of the treaty a truly international point of view, but we should also see a man who really believed that it was possible to establish an enduring peace, and thus abolish war from the earth forever. We should have a man at that table, in other words, who was a genuine statesman. For have you ever stopped to think what statesmanship really is? The average statesman, as we know him today, and have known him almost invariably in the past, is the man who looks with profound suspicion upon the world, and proceeds to act upon the supposition that the worst and not the best is going to happen. He takes human nature at its lowest, and determines his policy by the doctrine of total depravity. The average statesman, in other words, believes that men are selfish—that it is unsafe to do anything except upon the idea that men are selfish—that wisdom always means suspicion of your neighbor, fear of his designs, and preparedness against his attack. Hence the world which we have seen for centuries—a world of lies and deceits, of prejudices and suspicions, of hatreds and

aggressions, of political and economic competitions, and every now and then, of universal war. And the men who build the structure of society on this pattern, we call statesmen, and praise them for their worldly wisdom and their keen sense of reality.

Now if statesmanship, like everything else in this world, is to be tested by its results, I know of nothing which is more utterly discredited through centuries of uniform disaster. The statesmanship of the world is bankrupt—and bankrupt because it has been using dross instead of gold as its medium of exchange! What we need, what we have always needed, are men who take human nature at its best and not at its worst. What we need are statesmen who have discovered that men are fundamentally unselfish, and can be trusted therefore to live together in harmony and peace. What we need are leaders who have learned that love and not hate, faith and not fear, is the law of life, and that a society which shall hold together, must be builded out of co-operation and not out of competition. If Gladstone stands unique among the statesmen of the nineteenth century, it is because his policies were always founded upon moral ideas. If Lincoln stands first among all the popular leaders of modern times, it is because he never wavered in his belief that the people could be trusted. If Woodrow Wilson is exalted at this moment to such a pinnacle of world leadership as no living man has ever before enjoyed, it is because he has dared to proclaim the perfect ideals of the moral life as the principles of his political action. If Jesus stands first among all men who have ever lived, for what reason is it if not that he revealed man to himself, and taught man that he was better than he knew. Some day this poor old world of ours is going to be saved; some day men are going to be happy and not unhappy, free and not enslaved. And that day will come when the discovery has been made that men are good, that unselfishness and not selfishness is the material with which we have to deal, that "love never faileth" in any task of life. It is just this discovery, I say to you, that Jesus would bring with him to the peace table. Most of the men who will sit about the board, will have no confidence that peace can be permanently established upon the earth, that men and nations can be trusted to work together in fellowship. They will bristle with suspicions like a porcupine with quills. They will cherish fear within their hearts, as a serpent secretes poison. Jesus, on the other hand, would come to that table with nothing else but confidence. He would know that "peace on earth, good will toward men" is an entirely practical proposition. He would have a faith that would remove mountains. And before that faith, believe me, the mountains that now block the road to the attainment of world order, would quickly and wholly melt away.

We shall not have completed the picture that is before us, however, unless I speak of one other matter, which may be taken perhaps as a summary of all that I have been trying to make plain. I refer to the fact that if Christ were at the peace table, God also would be present. In saying this, I do not have in mind the doctrine of Christ as the Son of God, or the incarnation of the Godhead. I mean simply to remind you of that consciousness of God which was so real an experience in the life of Jesus, and which is so necessary a condition of every high and holy undertaking. It is recorded of the Constitutional Convention in Philadelphia, that one day when debate on a controversial question was running high, and it began to appear that the whole great scheme of united government was going to pieces, Benjamin Franklin, an old man and a skeptic all his life, rose solemnly in his place, and moved that at that moment, and at the beginning of deliberations every morning thereafter, the members should join together in prayer to God for his guidance and his blessing. Franklin was too much of a rationalist to cherish the superstition that God could be persuaded by petition to interfere in any way in the debates of the Convention, but he was also too wise and human a person not to know that prayer might well serve to remind the members of the Convention that God lived; and persuade them to seek, in his name and for his sake, what was "true and righteous altogther." Now what Franklin sought to do by the practice of prayer in the Constitutional Convention, Jesus would do in the Conference at Versailles by the mere fact of his presence at the table. For it is an historical fact in the life of the Nazarene, that wherever he went among the people of ancient Palestine, he brought in his company, as it were, the real presence of the Most High. As he sat at this peace table, the delegates would behold in him that divine justice which is "no respecter of persons." As they looked into his face, they would see that divine love which forgives all sin, and brings healing to every ill. As they listened to his voice, they would find themselves hearing of that God "who hath made of one blood all nations of men, for to dwell together on the face of the earth." In such a presence, passions would grow cold, hatreds be forgotten, discord vanish away. Suddenly, without knowing how, these representatives of hostile and jealous peoples would become "one," even as Jesus and the Father were "one." And suddenly God's kingdom would come, since his will at last was being done on earth, even as it is done in heaven!

Such is my thought of Christ at the peace table! It is fanciful, is it not, from the literal point of view, for we know that Jesus will not come again in the flesh, and certainly will not sit with the assembled delegates at the Conference at Versailles. And yet from every higher and more spiritual point of view, is not our picture true? Does not Jesus come to every heart that seeks him, and would receive him as a guest? And must he not so come, to all these men who shall write the peace of nations, if this peace is to endure, and humanity at last to be blessed? Nothing can save the present situation, writes a scholarly observer of international affairs, "but a miracle." And what shall this miracle be, but the entrance of Christ's spirit into the council chamber? The mind of Christ, and only the mind of Christ, holds the solution of our problem. If this mind is followed, then shall the day of deliverance, dreamed of by the prophets in the old sad years, be here with men at last. But if this mind is ignored, or cast aside, by the minds of those who serve lesser gods than God, then is night again upon us, and "the watchman waketh but in vain."

Do you remember the passage from which I chose my text this morning? It is the story of Jesus looking down upon Jerusalem, and weeping over it, and saying, "If thou hadst known this day, . . . the things which belong unto peace!" Then would all be well! But, the master continues, "they are hid from thine

eyes. (Therefore) the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children with thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."

Now is "the time of (our) visitation!" May Christ and the God of Christ, be present with us, that we may know, and do, "the things which belong unto peace!"

FAITH.

A Hymn of Courage in Time of Stress and Storm

I shall not care though hot winds smother me,
Though stars go out, though night rule in the world,
Though wars go up and down the earth on steeds of flame
I shall not be afraid while yet a single human heart
Still holds some single vistage in its depths
Of some great near-divine forgiveness for all men,
Of some sweet understanding love e'en of the faults of kings.

I shall not weep to see the castles fall that we have built,
To see the flower die in the bud, the sky grow chill
With winter on a day when we had hoped for spring,
To know the singer's harp is still that once was tuned
To godlike voice, for I shall see them resurrected from the dead
And freed again as in the fair, dim long ago:
All this and more if but one heart is true!

James Waldo Fawcett.

THE LEAGUE OF NATIONS.

The storm-clouds scatter. What was done is done.
Beyond man's wildest dreams of pain and fear
War's mad delirium wrought. New days shall rear
Memorials of this time, repair, atone.
The Present's task is greater—is begun:
The nations who have battled shall draw near
To hold fair counsel. They who, year by year,
Struggled for each his own place in the sun,
Shoulder to shoulder, heart to heart shall stand
And greet a dawn that shines alike on all,
Bringing to all pure vision. So the least
Shall with the greatest clasp a brother-hand;
Each in his need shall on the other call;
North shall reply to South, West answer East.

Sarah J. Day.

A VISION OF RUSSIA.

(Suggested by a strong piece of sculpture called "Russia Awakening," recently modelled by Miss Baschka Paeff.)

Through wreaths of morning mist, and sulphurous drift
Of battle-smoke, afar I dimly see
A mighty form, from ancient gyves set free,
And roused from restless sleep; her face uplift
To greet the new-born day, while through a rift
Between the lowering clouds gleams fitfully
The golden promise of a life to be—
Of sunlit Freedom, heaven's most radiant gift.

O Russia, long enslaved, lethargic, dazed
With liberty undreamed of, still amazed
At thine own power: soon shalt thou stand erect,
A Nation strong, puissant to protect
Thy loyal sons throughout their vast domain;
Thy trust in God; thine honor without stain!

The Nation. —*Willis Boyd Allen.*

THE STUDY TABLE

Book Reviews

* "The Life of God in the Life of His World" purposes a restatement of the doctrine of the trinity as a "biological reality." The author recognizes that for many minds the doctrine of trinity has been shelved because as traditionally stated it has become unfruitful in conduct. He well says: "Its utter ineffectiveness on the conduct of daily life is evidenced by the visible parity of Unitarians and Trinitarians in personal and social righteousness." This is, at least, not overstating the truth. Hence for the doctrine of trinity, the fate of the barren fig tree, an encumberer of the ground. But positively, Dr. Whiton says: "The everlasting truth to be expressed is the gracious relation of the living God to the living world. The practical end which the expression of it serves is also the same as ever,—the nourishment of a God-conscious faith and hope." This is much to be desired. It supports life. But one can but question his own experience for answer as to whether the trinitarian symbols really so serve. And it can hardly be doubted that many devoutly earnest minds find other symbols of thought quite as helpful to faith and hope. The author receives our assent when he says: "All the right to survive that can be granted to the eighth century creed-phrase, 'God is Son,' is found in the reality of a divine life indwelling and energizing all created life." Here is a hopeful revitalizing of old symbols. Yet these old bottles cannot contain the meaning which breaks upon our minds as we behold the creative spirit at work in the world. Those who feel an attachment for the trinitarian formula will find here inspiration and the revitalizing influence of truth.

* "The Life of God in the Life of His World," by James Morris Whiton, Ph.D. Price, 60 cents, net; by mail, 64 cents. Funk & Wagnalls Company, Pubs., New York.

"The Protestant,"* the author says, "exaggerates horribly. It is egotistical. . . . It is inelegant. It is Philistine. It uses the vernacular—the language of the street, and at times—heaven forgive me!—slang." He dedicates it: "To the bravest men I know—the heretics." Unity readers will like him for that; for of Unity's founder and recently lamented editor, it was said in high compliment: "He was the only really consistent Liberal." And Unity readers will like the fearlessness with which Dr. Jenkins sets forth in the language of the man on the street the inanities and the ineptitudes of conventional Christianity; the churches' bondage to tradition; the waste of its divisions; the chameleon-like character of many of its ministers. And yet Dr. Jenkins is not a useless bitter critic of the church. He longs for the coming of the Great Protestant, who with a human nature like that of Luther, with a vision of what the church might and ought to be, will lead the present apologetic, narrow, divided, hesitant, sectarian institutions of our day into the realization of the great purposes of individual and social reconstruction for which the ideals of her forsaken gospel calls. The author believes that the time is ripe for such a leader to arouse the church from its present littlenesses and sectarian interests,

*The Protestant, by Burris A. Jenkins; the Christian Century Co., 700 East 40th Street, Chicago. $1.35 net.

THE FIELD

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HISTORY OF THE WAR.

Serbia suspected;
Austria affected,
Mischief projected,
Germany connected,
Mediation rejected,
Luxemburg directed;
World-wide conquest projected;
Belgium not respected;
Invasion effected;
Italy deflected;
Turkey infected;
Greece suspected;
Russia dissected;
Holland affected;
Scandinavia dejected;
War's duties neglected;
America erected;
Bulgaria disaffected;
England expected
Kaiser ejected,
And all corrected.

Cantabrigiensis.

BOOKS RECEIVED.

G. P. Putnam's Sons—
The Smiting of the Rock. Palmer Bend .....net, $1.50
Catholicity. Rev. R. Heber Newton, D. D.
Not Taps but Reveille. Robert Gordon Anderson .....net, .50

Funk & Wagnalls Co.—
The Life of God in the Life of His World. James Morris Whiton, Ph. D.....net, .60

Macmillan Co.—
This Life and the Next. P. T. Forsyth .....net, 1.00
Religion, Its Prophets and False Prophets. By James Bishop Thomas, Ph.D.....net, 1.50
Draft Convention for League of Nations. Theodore Marburg .....net, .25
The Way to Life. By Henry Churchill King .....net, .60
The Course of Christian History. By W. J. McGlothlin.. .....net, 2.00
The Religion of Israel. By George A. Barton .....net, 2.00
The World Within. By Rufus Jones .....net, 1.25
Patriotism and Religion. Shailer Mathews .....net, 1.25
The Twentieth Century Crusade. Lyman Abbott ..... .60
League of Nations. Theodore Marburg ..... .60
With God in the War. Charles T. Slatterly ..... .60
God's Responsibility for the War. By Edward S. Drown. .....net, .60

Fleming H. Revell Co.—
President Wilson and the Moral Aims of the War. By Frederick Lynch.

Dodd, Mead & Co.—
Psychical Phenomena and the War. By Hereward Carrington .....net, 2.00
Readings from Great Authors. By John Haynes Holmes, Harvey Dee Brown, Helen E. Redding and Theodora Goldsmith .....net, .50

The Pilgrim Press—
The Tragedy of America. Bertha S. Papazian.....net, 1.00

The Beacon Press—
The Soul of America in Time of War. Representative sermons by fifteen Unitarian ministers .....net, 1.35
God's Wonder World. Cora Stanwood Cobb .....net, 1.25
The Social Emphasis in Religious Education. By William Irvin Lawrence.....net, .90
Sketches of Some Historic Churches of Greater Boston. By Katherine Gibbs Allen .....net, 1.50

Christian Century Press—
The Protestant. Burris A. Jenkins .....net, 1.35
The Daily Altar. Herbert L. Willett and Charles Clayton Morrison .....net, 2.00

The Four Seas Co.—
The Essential Mysticism. By Stanwood Cobb .....net, 1.25

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With life?
With this recurring fainting breath,
This constant strife
Of body 'gainst the soul it would subdue.

And must not, till at last I learn,
Brief victory won,
That Thou
Hast set the stars to fight in turn,
That suns may bow,
To keep the soul upon its throne.

—*Caroline Hazard.*
"The Yosemite and Other Poems."

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its meaningless chores to the great creative tasks to which the very genius of Christian faith calls it. He writes with a facile, even racy pen, and what he writes the man on the street will read and understand; and it will do great good. Dr. John Dewey is reported to have said a few years ago that he would give a fortune to be able to write a novel, and thus convey to the popular mind truths he would tell. Dr. Jenkins has the happy faculty of commanding a style which the people will read.

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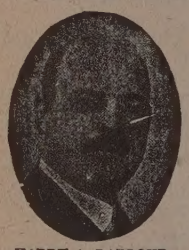

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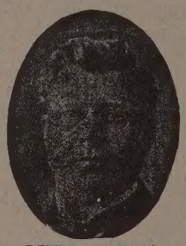

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